A

SERMON

Preached before the

Incorporated SOCIETY

FOR THE

Propagation of the Gospel in Foreign Parts;

AT THEIR

ANNIVERSARY MEETING

IN THE

Parish-Church of St. *Mary-le-Bow;*

On *Friday* the 21*st* of *February*, 1723.

By the Right Reverend Father in GOD,

THOMAS, Lord Bishop of *ELY*.

LONDON,

Printed and Sold by *Joseph Downing*, in *Bartholomew-Close*, near *West-Smithfield*, 1723.

February 21, 1723.

At the Anniverſary Meeting of the Society for the Propagation of the Goſpel in Foreign Parts.

ORder'd, That the Thanks of the Society, be given to the Right Reverend the Lord Biſhop of *Ely*, for his Sermon preached this Day before the Society; And that he be deſired to Print the ſame.

David Humphreys, Secretary.

St. Luke ii. 32.

A Light to lighten the Gentiles.

THOUGH the *Jewiſh* Nation was, by the Deſignment of God, to be ſo happy above all other Nations of the World, that the *Meſſiah*, or Saviour, was to deſcend from one of their Tribes; yet was he not to be born, and come into the World for their Benefit only, as they indeed vainly imagined; but his coming was to be of univerſal Benefit to Mankind, that all other Nations, as well as they, might be Bleſſed in him, when by his Means they ſhould all *ſee* and feel *the Salvation of God.* On this

Account was he, by the Prophet *Haggai* ſtyled, *The Deſire of all Nations*, Hag. ii. 7. And it was more than once expreſly foretold of him by another, above 700 Years before he was born, *viz.* by the Evangelical Prophet *Iſaiah*, That *God would give him a Light to the Gentiles, that he might be for Salvation unto the Ends of the Earth*, Iſai. xlii. 1, 6. and xlix. 6. The very ſame Thing which good old *Simeon*, fill'd with the Spirit of God, here propheſied of him, when *he took him up in his Arms in the Temple, and bleſſed God, and ſaid, Lord, now letteſt thou thy Servant depart in Peace according to thy Word, for mine Eyes have ſeen thy Salvation, which thou haſt prepared before the Face of all People, A Light to lighten the Gentiles, and the Glory of thy People Iſrael.* The former Part of this Prophecy began to be fulfilled very ſoon, as we hope the latter Part will alſo be in God's good Time.

And indeed a Great and Glorious Work of God this was, and highly worthy of the great Lover of Souls, thus to take Compaſſion upon a miſerably dark benighted

nighted World, as that of the *Gentiles* was, and to cauſe a *Light* to ſpring up, even *the Sun of Righteouſneſs to ariſe with healing in his Wings, on them who ſat in Darkneſs, and in the Shadow of Death.*

THIS is the Subject I propoſe to entertain your Mediations with at this Time. A Subject, I hope, not improper to be treated on on this Occaſion, the Solemn Anniverſary Meeting of this Honourable *Society for the Propagation of the Goſpel in Foreign Parts.*

NOW that I may treat of it in the moſt uſeful Manner, ſo as to beget in our Minds a due Senſe of the immenſe Goodneſs of GOD, in thus giving his Son to be *a Light to lighten the Gentiles*, and of our Obligations conſequent upon it, I apprehend it will be proper for me to do theſe *Two* Things.

First, TO endeavour to repreſent to you the ſad, forlorn, wretched State of the *Gentile* World, before CHRIST our Lord and Saviour was born.

Secondly,

Secondly, To ſhew what was done by him for the *Enlightning* of it, and the happy Conſequences enſuing thereupon.

HAVING done both theſe, I ſhall conclude with a ſuitable Application.

Firſt, I ſhall endeavour to repreſent to you the ſad, forlorn, wretched State of the *Gentile* World, before CHRIST our Lord and Saviour was born.

Now in Order to this, we may obſerve, that this is continually ſet out to us in the Holy Scriptures, under the Metaphor of *Darkneſs*, St. *Luke* i. 79. *To give Light to them that ſit in Darkneſs.* *Acts* xxvi. 18. *To open their Eyes*, (that is, the *Gentiles*) *and to turn them from Darkneſs to Light, and from the Power of Satan unto God.* Epheſ. v. 8. *For ye were ſometimes Darkneſs, but now are ye Light in the Lord.* And in many other Places, too well known, to want to be recited here before this Auditory. Now we all know, that *Darkneſs* is a very melancholy, uncomfortable

comfortable State. *He that walketh in Darkneſs*, ſays our Saviour, St. *John* xii, 35. *knoweth not whither he goeth.* He cannot go forward with any comfortable Aſſurance of Safety, as he that walketh in the *Light* may do, for his Mind is in ſome Confuſion, by Reaſon of the Danger he is in; he may fall into a Pit, or into a Snare, ſome fatal Miſchief may attend him, his next Step, for ought he knows, may be to his Ruine. Which gives all Mankind a natural Averſion to it, a Fear and Dread of it, and makes them rejoice at the Return of the *Light* and Day. And well therefore might the ſaddeſt State, that ever Mankind was in, be repreſented by *Darkneſs*. A *Darkneſs*, in this reſembling that of *Egypt*, that it was a *Darkneſs which might be felt*. It was a *Darkneſs* far more uncomfortable than that of the Night, occaſioned by the withdrawing of the Light of the Sun, and is removed again when that returns the next Morning: For it was a *Darkneſs* drawn over the Underſtanding of Men; it affected their better Part, the nobleſt Faculty of the Soul. Their Reaſon was clouded with ſo thick a Veil of Ignorance and Error,

that

that they either knew not their chiefeſt Good, or if they had ſometimes any Glimmerings of it, were at a Loſs which way to attain it.

Now that the State of the *Heathen* World was ſuch a State of Ignorance, Error, and Confuſion, and full of the evil Conſequences of them, Fears and Diſtruſts, corrupt Opinions, and abominable Practices, before the coming of CHRIST, and the Preaching of the Goſpel, might be made appear from many Conſiderations; but I ſhall chooſe at preſent to repreſent it to you under theſe three Heads.

Firſt, THEIR groſs Ignorance of the true GOD, and of the Government of the World by his Providence.

Secondly, THEIR being greatly under the Power of *Satan*, who blinded their Underſtandings, and incited them to all Manner of Wickedneſs.

Thirdly, THEIR Uncertainty about a Future State.

Firſt,

Firſt, THE groſs Ignorance of the *Heathen* World, as touching the true GOD, and the Government of the World by his Providence, do plainly ſhew the State they were in, to have been very wretched and miſerable.

BEFORE our Saviour came into the World, *in Judah only was God known, and his Name great in Iſrael: at Salem was his Tabernacle, and his Dwelling in Sion.* He had vouchſafed to make a clear Manifeſtation of himſelf to the *Jews*, whom he had choſen for his own peculiar People, by many expreſs Revelations, and alſo by many wonderful Diſpenſations of his Providence towards them. But theſe were but a ſmall Part in Reſpect of the reſt of the World, whom they deſpiſed, and were themſelves generally hated by them. From whom therefore it was not likely, that they either ſhould, or indeed would, receive any Information concerning the true GOD.

No, the far greater Part of the World, which were the *Gentiles*, were, as it were,

without God in the World. They were not *Atheiſts*, ſuch as denied altogether the Being of a GOD, but they were ignorant of the true one. They were ſo far from acknowledging no GOD at all, that they had an infinite Number of Gods, to which, after their Way, they paid their Adorations. They worſhipped the Sun, and Moon, and Stars, the Earth and Air, the Fire and the Water, for Gods. Nay, they were ſo far corrupted, as to make Gods of the vileſt of Creatures, for they worſhipt Stocks and Stones, nay, and went further yet, even Devils and Evil Spirits for Gods. And as their Gods were vile, ſo were the Ceremonies of their Worſhip notoriouſly known to have been obſcene, inhumane, and barbarous.

IF ſome of the wiſeſt among them did own the Supreme GOD, as St. *Paul* ſeems to own, *Rom.* i. 21. yet *they glorified him not as God, but became vain in their Imaginations, and changed the Glory of the incorruptible God, into an Image made like unto corruptible Man, and to Birds, and four-footed Beaſts, and creeping Things,* ver. 23. As for the Generality of the *Hea-*

Heathen World, they knew nothing at all of him. The *Athenians* themſelves, who, at the Time of CHRIST's Coming, were ſome of the moſt learned, and ſo moſt refined Part of the World, were yet groſly ignorant of the true GOD, as you may ſee by reading over the 17*th* Chapter of the *Acts*. And not at all better was it with the *Romans*, who were the other learned and refined Part of the World. The one Supreme GOD was loſt in the Multitude of their Gods.

AND then as to the Government of the World by a Providence, tho' by their religious Rites and Adorations, they did ſeem to intimate, that they did hope for ſome Good, or fear ſome Evil from thoſe to whom they paid them; yet the innumerable fooliſh and ſuperſtitious Cuſtoms and Obſervations among them, and their wonderful Niceneſs about them, their raking into the Entrails of Beaſts, their Obſervations of the flying of Birds, and of a thouſand lucky or unlucky Omens, as they call'd them, do plainly ſhew, that the far greater Part of them, the Vulgar at leaſt, were ſo weak and ignorant, as to

expect their Happineſs or Unhappineſs from them, more than from the wiſe and gracious and provident Direction of any Superiour Being.

If any of the wiſeſt, and beſt, and thinking Men among them, did by grave and ſober Reaſonings bring themſelves to a Belief of a Providence, ſuperintending human Affairs, yet the Generality thought nothing at all of it. And no wonder, when one great Sect among them, who yet had the Reputation of Men of Parts, the *Epicureans*, taught, that the Gods did not concern themſelves with the Government of the Things of this lower World, but enjoyed a perpetual Eaſe and Reſt above, in which their Happineſs did conſiſt, and that therefore all Things here happen'd by Chance. And another, the *Stoicks*, taught, that all Things were determined by Fate and Deſtiny, which it was impoſſible for any Man to alter.

This was the State of the World, as to the greateſt Part of it, before Christ came, with Regard to God and his Providence. They were groſly ignorant of the

the true GOD, and of the Government of the World by his Providence. And might not This then be very juſtly ſaid to be a moſt ſad and wretched State, for Men to live in the World without the Knowledge of GOD; to live in a World, where we are daily beſet with innumerable Evils, Afflictions and Calamities, or continually threatned with the Danger of them; and not to know that there is a Superiour Being, infinitely Wiſe, Powerful and Good, by whoſe Providence all Things in this World are governed; without whoſe Permiſſion nothing that is Evil can happen to us; and who is infinitely gracious in wiſhing our Happineſs, and knows all Ways poſſible to procure it? Certainly, That muſt be a moſt wretched State, for Men not to know the true GOD, nor have any Notion of his Providence, without the Belief and Knowledge of whom, there can be no true Comfort in this World, nor any certain Hopes of another.

Secondly, ANOTHER Thing wherein the wretched State of the *Heathen* World did conſiſt, was this, That they were greatly under the Power of Satan, who blinded their

their Underſtandings, and incited them to all Manner of Wickedneſs. The Devil is, by the Apoſtle St. *Paul*, called *the God of this World*, 2 Cor. iv. 4. And Evil Spirits are by him called, *Epheſ.* vi. 12. *Principalities and Powers, and the Rulers of the Darkneſs of this World, and ſpiritual Wickedneſſes in high Places*; that is, who have their Stations in the Regions of the Air; and the Head or Chief of them is in *Eph.* ii. 2. called *the Prince of the Power of the Air, the Spirit which worketh in the Children of Diſobedience*, that is, the *Heathen* World. And well indeed might Satan and his Tribe, be ſtyled *the Rulers of the Darkneſs of this World*; for never did the very worſt of human Tyrants exerciſe ſuch an abſolute and cruel Dominion, over their Subjects or Slaves, as theſe wicked and Aerial Spirits did, over the poor benighted *Heathens*. They blinded the Eyes of their Underſtandings, that they might not ſee their Miſery, and their Bodies they oftentimes poſſeſs'd and tormented with divers loathſome Diſeaſes, cauſing inexpreſſible Pains, which forced them to cry out, and roar and foam like diſtracted Perſons, as we read in the Goſpels, and

in

in other Authors that have written of thoſe Times. They often perſwaded their Votaries to the moſt barbarous and inhumane Cruelties, even *to offer their Sons and Daughters*, their moſt beloved Offſpring, *to them* in Sacrifice, and with their own Hands to ſhed their innocent Bloud.

And if any one would ſee the Wickedneſſes to which they perſwaded the poor ignorant *Heathens*, in which they became almoſt univerſally ſucceſsful, let him read the black Catalogue of abominable and filthy Sins mentioned by St. *Paul*, Rom. *Chap.* 1. and I think he cannot eaſily imagine or conceive a worſe.

And if This then be not a moſt ſad wretched State, I know not what is: To be deſtitute of the Knowledge of the true God, and to be given over to the Power of the Devil. The one deprived them of the beſt Thing this World can afford, the Favour of that true and only God; and the other conſign'd them over to the greateſt Miſchief on this Side Hell, the Malice and Tyranny of the Devil, that great Enemy and Tormenter of Mankind.

Thirdly,

Thirdly, The *Third* Thing which I ſhall now mention, wherein the wretched State of the *Heathen* World did conſiſt, was, their Uncertainty about a Future State.

Now that it was thus with them, is evident from the Writings of all the Great Men that ever were among them, who all ſpeak of it as a Matter of great Uncertainty. If they do ſometimes ſeem to entertain any Hopes of it, they rather expreſs their Deſires, than their full Aſſurance concerning it. Thus *Seneca*, with others, often ſpeak to this Purpoſe: '*That* '*if the Soul remains after this Life, there* '*is no doubt, but good Men ſhall be happy,* '*and bad Men miſerable; but whether the* '*Soul does out-live the Body or not, that* '*they could not poſitively determine.*

If the great Philoſopher among the *Romans*, *Cicero*, does ſometimes expreſs himſelf with a good deal of Confidence, concerning the Future happy State of thoſe brave Souls, who have left this World, as he does in his moſt admirable Book *De Senectute*; yet in another Diſcourſe of his,

his, in his *Tuſculan Queſtions*, having reckon'd up the different Sentiments of the Philoſophers about the Soul's Immortality, he concludes thus doubtfully at laſt, '*Which of theſe Opinions is true, ſome* 'God *muſt tell us; which is moſt like to* 'Truth, *is a great Queſtion.*' And thus the braveſt of the Heathens, *Socrates*, in that admirable Diſcourſe of his before his Death, which *Plato* gives us an Account of in his *Phædo*, ſpeaks thus: '*I hope* 'to go hence to good Men, *but of that I am* 'not very confident; *nor does it become* 'any wiſe Man to be poſitive, *that ſo it* 'will be.' And if then the moſt learned and wiſeſt among the *Heathens*, were ſo doubtful in this Point of a Future State, it is in vain to expect a better Account of it among the unlearned Multitude of them.

They had indeed gathered up ſome faint Glimmerings of it from the Writings of their Poets, who talked pretty Things of *the Elyſian Fields*, where good Souls were to paſs their Time in Pleaſure; and of *Charon*'s *Boat*, which was to carry them over *the River Styx*; and of *the Infernal Judges*, who were to allot the Good to

Places of Eaſe and Delight, and the Wicked to Torments; but theſe had ſuch Mixtures of *Folly* and *Fable* in them, that the wiſeſt deſpis'd and laught at them, and the weaker Sort were very little or not at all influenced by them. And being thus uncertain about the Soul's Immortality, it is no wonder at all, that they never ſo much as once thought of the Reſurrection of the Body, as 'tis certain they never did.

And how ſad and wretched then muſt the State of that People be, who when they ſaw themſelves ſurrounded with Abundance of Evils in this World, to which the beſt of Men were oftentimes moſt expoſed, and the moſt wicked and prophane more generally delivered from, could yet ſee no certain Hopes of another Life after this, where the Vertuous ſhould meet with a better Fate, for what they ſuffered here; and the Ungodly meet with Puniſhments ſuitable to their Crimes; but that all, for ought they knew, went the ſame Way, and vaniſhed into their primitive nothing again at their Deaths?

THIS is a ſad, but true Account, of the *Heathen* World, before CHRIST our Lord and Saviour was born.

II. I come now in the *Second* Place to ſhew, what was done by him for the *enlightning* of it, for bringing them out of this ſad State of *Darkneſs*; and the happy Conſequences enſuing thereupon.

NOW therefore, when CHRIST, the Son of GOD, came into the World, He Firſt, by his own admirable Diſcourſes, joyned with the moſt perfect Pattern of Holineſs in his Life, began to give Men ſo much clearer and nobler Idea's of One Supreme GOD, the great Creator and Preſerver of the World, and who governs all Things by his Providence, than they ever had before, and did acquaint them with all his infinite Perfections; repreſenting him to them as moſt amiable for his Goodneſs, ſo moſt dreadful for his Power and Juſtice; and withal deſcribing him to be a pure Spirit, and conſequently ought to be worſhipped in ſuch a Manner, as is moſt ſuitable to his ſpiritual Nature; and moreover ſpake

ſo plainly of a Future State; that theſe preſently raiſed the Attention and Admiration of all, that were ſo happy as to come within the Compaſs of his Converſation, and to behold the Miracles that he wrought, and made them confeſs, that he who thus *ſpake, as never Man* before *ſpake*, and did, as never Man before did, was certainly *a Teacher come from God, to teach them the Way of God more perfectly*; and from thence to conclude, that therefore they ought to lead their Lives in a more holy Manner than ever they had done before, if they expected the Favour of this Great, and Good, and Wiſe, and Juſt Being in this World, or his Mercy in the next.

THEN *Secondly*, becauſe the Scene of his own Actions was to be only amongſt his own Countrymen the *Jews*, he choſe others to hear all his Diſcourſes, and to be the Witneſſes of all his Actions; and to theſe he gave Commiſſion to go and publiſh to all the World what they had ſeen and heard; having firſt endowed them with extraordinary Powers from on high to that Purpoſe; that by their Means, the

Go-

Goſpel, which contained the *glad Tidings of God's Reconciliation with Mankind*, through his Son, our Lord and Saviour JESUS CHRIST, might be preached to all Nations, and ſo *all People might ſee the Salvation of God.*

AND accordingly, when the World began to be enlightned with the Pure and Holy Doctrines of the Goſpel, publiſhed every where by the Apoſtles of CHRIST, Men of great Piety and Simplicity of Life, and who lived themſelves, as if they believed all that they ſaid to be true, and who often wrought Miracles in Confirmation of the Truth of what they ſaid; when they gave Men more noble and exalted Rules of Piety and Vertue to live by, than the World had ever been acquainted with before, and aſſured them of the inward ſecret Aſſiſtance of God's Holy Spirit, to help their Weakneſs, and to ſtrengthen them againſt the Power and Force of Temptations; to aſſiſt them in all their Conflicts with their ſpiritual Enemies, and to comfort and ſupport them in all their Afflictions and Sufferings; when they *Preached every where that Men ſhould*

Re-

Repent of all their former Sins, and that whoever did heartily do ſo, and forſake them, ſhould certainly find Mercy with GOD, and have all their Sins, how great and heinous ſoever, forgiven them, for the Sake of the meritorious Death and Paſſion of his Son JESUS CHRIST: And eſpecially, when they told them of another Life after this, where good Men, after having had their Bodies raiſed again, ſhould both in Body and Soul be rewarded with inexpreſſible Eternal Happineſs and Glory, and wicked Men be puniſhed with moſt dreadful and Eternal Miſery; and gave a ſenſible Demonſtration to Mankind, of a Reſurrection of the Body, and of that other Life, and conſequently of a Future Judgment, by the Reſurrection of CHRIST from the Dead, which they proved by inconteſtable Miracles, and underwent the moſt cruel Torments and Sufferings, and even Death it ſelf, in Teſtimony of the Truths which they had declared: When, I ſay, ſuch Doctrines as theſe were preached to the World, all the Powers of Hell were diſmayed and confounded, they could not withſtand the Light of ſo Glorious a Goſpel as this was. When this perfect

fect Law of Righteouſneſs was with ſuch Clearneſs made known to them; all the lying Oracles of the Infernal, Tyrannizing Dæmons, were immediately ſilenced and deſpiſed; Error ſoon loſt its Hold, and Truth prevailed. When GOD was declared to be *a Pure and Holy Spirit*, and was to be worſhipped only *in Spirit and in Truth*, Men grew aſhamed of all the ſuperſtitious and ridiculous Rites, wherewith they had been accuſtomed to approach the Temples of their impure Deities, and appeared in the Preſence of the moſt High GOD *with Reverence and Godly Fear*. They ſaw it was in vain to put their Confidence any longer in Steams of Smoke raiſed from the Bloud of Beaſts, and the Incenſe of Gums, for an Atonement for their Sins. But they offered a purer Sacrifice to a more pure and holy Being, a broken and contrite Heart for their paſt Sins, and holy Reſolutions and ſincere Endeavours of Amendment for the Time to come, without which they knew very well, that all their moſt coſtly Oblations would be to no Purpoſe; and then humbly hoped for Mercy and Pardon, thro' the infinite Merits of their dear Saviour and Redeemer JESUS CHRIST.

SUCH

SUCH was the mighty Change in the *Heathen* World, when the Light of the glorious Goſpel of Truth and Salvation broke in upon them, and *the Day-ſpring from on high viſited them.* The Night of Darkneſs and Ignorance fled before it. Men were rouzed from the Lethargy of Error and Sin, wherein they had ſo long laid, and being aſhamed of their former Follies and wicked Works, became all Life and Vigour in the Service of the True GOD, and his Son JESUS CHRIST, *who in his abundant Mercy had called them out of Darkneſs, into his marvellous Light.*

III. I come now to the *Third* and Laſt Thing I propoſed, *viz.* to Conclude with a Suitable Application. And,

Firſt, THE Conſideration of this Glorious Light being diffuſed on the World, ſhould raiſe in us the higheſt Gratitude to GOD for it; which we ſhould ſhew by all poſſible Expreſſions of Joy and Thankfulneſs. When the Angel brought the News of our Saviour's Birth to the Shepherds, with what Joy does he relate it?

Luke

Luke ii. 10, 11. *Behold, I bring you glad Tidings of great Joy, which ſhall be to all People. For unto you is born this Day, in the City of David, a Saviour, which is Chriſt the Lord.* And ſo alſo, when the Wiſe Men, that came from the Eaſt, ſaw the Star which conducted them to the Place of his Birth, 'tis ſaid, that *they rejoiced with exceeding great Joy*, Matt. ii. 10. If they then rejoiced ſo much at the dawning of this Glorious Light: Nay, if *Abraham* rejoiced, when he ſaw this Day afar off, the Day, *when the Sun of Righteouſneſs ſhould ariſe with Healing and Salvation under his Wings*; how ſhould our Hearts be filled with Joy, and our Mouths with Praiſes, when we conſider that that long-look'd for Day has appeared, and do contemplate the wonderful Effects that followed the breaking forth of that Light upon the World; how many Millions of poor Souls, that knew nothing of the True God that made them and preſerved them, but were under the Power and Tyranny of the Devil, and enſlaved to their own bruiſh Luſts, and muſt have ſo continued, to the Hazard of their being utterly undone, for ought that we know, were, by the

Mercy of GOD called out of that diſmal State of Darkneſs and Miſery, to be Partakers of *the glad Tidings of Peace and Salvation*, declared by the Goſpel. Nay, if the Angels in Heaven do rejoice at the Repentance of one Sinner, and are exceeding glad to ſee one ſingle Soul reſtored, as it were, from Death to Life; can we do leſs than praiſe GOD with all our Souls, when we conſider how a whole World was recovered from the Error of their Ways, and *delivered from the Bondage of Corruption into the glorious Liberty of the Children of God*, and from Darkneſs and Miſery led into the Way of being eternally happy, by the Light of the Holy Goſpel ſhining out upon them?

NAY, when we conſider, how even we our ſelves have a Share in that Happineſs, and muſt have been miſerable without it? For this Nation was one wretched Part of that *Heathen* World, though *we are now light in the Lord. We were in Time paſt not his People*, as the Apoſtle ſpeaks, 1 *Pet.* ii. 10, 11. *though we are now the People of God.* O therefore how ſhould we ſhew forth the Praiſes of him, *who hath called*

us

us out of Darkneſs into his marvellous Light! And every one of us break out into that joyful Hymn of the bleſſed Mother of our Lord, *My Soul doth magnifie the Lord, and my Spirit hath rejoiced in God my Saviour, for he hath regarded me and all Mankind in our low Eſtate!*

Secondly, THIS Conſideration, that we now live under the Light of the Goſpel, ſhould put us in Mind of making the beſt Uſe of all thoſe Advantages and Opportunities, which by that Glorious Light are afforded to us. We ſhould *walk as the Children of the Light*, in a holy ſuitable Converſation. We ſhould, as the Apoſtle St. *Paul* adviſeth all Chriſtians, *have no Fellowſhip with the unfruitful Works of Darkneſs*, but *caſt them off, and put on the whole Armour of Light. We ſhould walk honeſtly, as in the Day, not in Rioting and Drunkenneſs, not in Chambering and Wantonneſs, not in Strife and Envying, but put on the Lord Jeſus Chriſt, and not make Proviſion for the Fleſh, to fulfil the Luſts thereof*; that is, we ſhould be aſhamed, and even afraid, to live like *Heathens*, in all Wickedneſs and Uncleanneſs, now that

God has granted us the Honour and Privilege of being Chriſtians, and has thereby called us unto Holineſs. *The Times of the Heathen Ignorance*, St. *Paul* tells the *Athenians*, Acts xvii. 30. *God winked at*; the Divine Mercy waited to be gracious to them, and did not ſo ſeverely obſerve, nor ſo immediately puniſh their Wickedneſs, as it deſerved; but *he now commandeth all Men every where to repent*; and unleſs they do ſo, and ſet themſelves to make Returns of Duty and Holineſs, ſuitable to that Glorious Light which he has given them, the greater, far greater, will be their Condemnation another Day, and their Puniſhment more intolerable; according to our Saviour's own Rule, *Thoſe Servants which knew their Lord's Will, and did not act according to it, ſhall be beaten with many Stripes. For unto whomſoever much is given, of him ſhall be much required.* Luke xii. 47, 48.

Laſtly, The Light we enjoy, and the many unſpeakable Advantages of it, ſhould teach us to have a compaſſionate Senſe of the Miſeries of all thoſe unhappy Creatures, who either ſtill ſit altogether in

Dark-

Darkneſs, and want the Light of the Goſpel of CHRIST for their Direction; or who having been in Part enlightned with it, do yet ſtill want many Aſſiſtances for the perfecting that excellent Work, which is ſo happily begun among them.

THE former we may, and it is our Duty to do it, Aſſiſt with our Prayers to GOD for them, that he would, in his infinite Mercy, and in his due Time, by Ways ſuited to his infinite Wiſdom and Goodneſs, bring them in to be Partakers of that great Bleſſing which we enjoy. There are many Glorious Things ſaid in the Holy Scriptures, concerning the *Gentiles*, which do not, I confeſs, ſeem to me to have had their full Completion as yet. The Calling of many of them by the Preaching of the Goſpel into the Church of CHRIST, was indeed a very gracious and aſtoniſhing Act of GOD's Providence to them, and was worthy therefore to be ſet forth in many lofty Expreſſions by the Prophets; but ſtill all that has hitherto come to paſs, ſeems to me to be very far ſhort of what is promiſed in thoſe Places, where it is ſaid, That *all the Ends of the Earth*

Earth ſhall ſee the Salvation of God; and to CHRIST the Son of GOD is promiſed, that *God will give him the Heathen for his Inheritance, and the utmoſt Parts of the Earth for his Poſſeſſion*, Pſal. ii. 8. And in that remarkable Place of *Malachi*, Chap. i. 11. *From the riſing of the Sun, even unto the going down of the ſame, my Name ſhall be great among the Gentiles, and in every Place Incenſe ſhall be offered unto my Name, and a pure Offering, for my Name ſhall be great among the Heathen, ſaith the Lord of Hoſts.* And in many other Places to the ſame Purpoſe. I ſay what has been hitherto done in Favour of them, ſeems not to come up to what is promiſed, ſince we know very well, that there are many, very many Nations, that ſtill remain in the groſſeſt *Darkneſs* and *Ignorance* of *Heathenism*; and there may be many more ſtill which we never heard of, nor know any Thing at all of them; and therefore, ſurely it becomes us, who know the Value of this Bleſſing, to become moſt humble and earneſt Petitioners at the Throne of Grace, that GOD would haſten in his Time the ſo often promiſed Mercy, that *all the Heathen ſhall praiſe him.*

As

As to thoſe Nations, which having been in Part enlightned with the Holy Goſpel of CHRIST, but do ſtill want many Aſſiſtances for the perfecting the excellent Work which is ſo happily begun among them; thoſe eſpecially, for which this ſo Honourable and Worthy Society is concern'd: Give me leave to crave your Patience a little longer, while I ſay ſomething of what I think may with great Reaſon be expected, ſhould be the Behaviour of the People of this Nation towards them.

THERE are, as you have often heard, on the like Occaſion, in his Majeſty's Dominions abroad, the Plantations in *America*, vaſt Numbers of Perſons, who, as to the State of Religion among them, were but till very lately, when it pleaſed GOD to put into the Heart of his late Majeſty King *William*, of Glorious Memory, to erect a Society *for the Propagation of the Goſpel in Foreign Parts*, (which was in the Year 1701) I ſay, many of theſe were till then in a moſt deplorable Condition, as we may well imagine, when *in a vaſt Tract of Land, far greater than all* England, Scotland,

land, *and* Ireland *together, there were fewer Churches, than are in the very leaſt Dioceſe of this Kingdom, about* 100 *in the whole*, as has been obſerv'd by a late Reverend Prelate, on the like Occaſion with this. So that till this Charity took Place, many of the Colonies among them muſt needs have been deſtitute of all Sorts of Proviſion for the Exerciſe of any Religion at all, in publick at leaſt, and much more of any Inſtruction in the True.

Since that Bleſſed Work began to take Place, *great has been the Change of the Face of Religion in that wide and before uncultivated Countrey. Many more Churches have been built, and many Miſſionaries ſent to teach them the Way of God more perfectly.* Schools have been ſet up for the Inſtruction of the younger Sort, and to bring them up in the Nurture and Admonition of the Lord; and many of the barbarous ignorant *Indians*, both the Neighbours to theſe, and thoſe that have been made uſe of for the Service of the Plantations, have been *inſtructed in the Knowledge of God and his Chriſt, and brought into the Chriſtian Fold by Baptiſm.*

This

THIS has been done by the Society at an immenſe Charge, towards which they have been aſſiſted by the charitable Contributions of many excellent and piouſly diſpoſed Chriſtians. But there are ſtill wanting very great Sums, to ſet forward and perfect the ſame Glorious Deſigns, and truly Chriſtian Purpoſes. To which it is hoped, that many more of this Great and Rich City, ſo eminent for their Charities on other Occaſions, will readily afford their aſſiſting Hand. There are many weighty Conſiderations to induce them and others to it.

GIVE me leave, for a Concluſion of this Diſcourſe, juſt to mention ſome of them. As,

Firſt, IF to extend our Charity to the *Bodily Neceſſities* of the diſtreſſed and miſerable Part of Mankind, be a Duty incumbent on all Chriſtians, according to the ſeveral Abilities which GOD has given them; then ſurely ſo much greater an Obligation muſt lay upon us, to be aſſiſtant to others in their *Spiritual Neceſſities*, as

Theſe are of far greater Importance to be relieved than the Other are; Theſe being of *Eternal* Concern, the Other but of *Temporal*.

Besides, This Charity may extend its beneficial Influence alſo to vaſt Tracts of Countries yet unknown, poſſeſs'd by Savage *Indians*, that are Neighbours to our Plantations, to which, beſides our own, the glorious Light of Christ's Holy Goſpel may, by this Means, in God's due Time, be diffuſed by Degrees, to the Glory of God, the Honour of our bleſſed Saviour, and the unſpeakable Felicity of many Millions of poor Souls, now in the utmoſt Darkneſs of Barbarity and Ignorance. To promote This, is a God-like Undertaking; 'tis what God himſelf deſign'd in ſending his Son into the World, *to bring Men out of Darkneſs into his marvellous Light*. 'Tis to imitate the Bleſſed Jesus himſelf, and to be in ſome Sort the Saviours to Mankind. 'Tis what our Neighbours of a far worſe Religion do glory to be found in the Way of; and do boaſt of their many Miſſions to this End. And ſhall we Proteſtants then, that have the beſt and

and pureſt Religion in the World to promote, be leſs concerned for the Progreſs of it, than they are for making Proſelytes to their vain Superſtitions? Again, this Nation receives yearly a vaſt Encreaſe of Wealth from the Labours of the Inhabitants of thoſe Plantations, and therefore we ought in Reaſon and Juſtice to be forward in promoting their Improvement in *Spiritual Things*; while they are ſo induſtrious, and take ſuch vaſt Pains and Labour for our *Temporal Proſperity*, let us not for GOD's Sake be wanting to provide, according to our Ability, for their *Spiritual Good*, which, without our charitable Contributions for the Maintenance of Miniſters and Catechiſts among them, to inſtil into them the Principles of the Chriſtian Religion, and to train them up in them, will be in Danger, many of them at leaſt, of continuing in a groſs Ignorance of GOD and his CHRIST; which not to prevent, when it is in our Power to do it, may juſtly be feared, will bring down a Curſe upon us, and all our Wealth, rather than a Bleſſing.

I have only this one Word more to add, which I ſhall leave upon your Minds; ſince

God has, in his Holy Word, given ſo many Promiſes of Bleſſings and Mercies of all Kinds to the good and charitable, they who exert their Charity on this Occaſion, to promote a Work ſo excellent, as is the Inſtruction, and by that Means, it is to be hoped, may prove to the Salvation of many Thouſands of Souls, may be aſſured, that they ſhall abundantly find their Account in it, *God will not forget their Labour of Love, which they have ſhewn for his Name's Sake.* They ſhall find ample Returns of Bleſſings from God for it in this World, or moſt certainly be rewarded with greater Degrees of Happineſs and Glory in the next.

Now to God the Father, God the Son, and God the Holy Ghoſt, be aſcribed, as is moſt due, all Honour, Glory, and Praiſe, both now and for evermore. *Amen.*

FINIS.

AN ABSTRACT OF THE *Proceedings of the Society for the Propagation of the Gospel in Foreign Parts, from the 15th of* February 1722, *to the 21st of* February 1723.

THE Society, from the 31*st* of *January* 1722, the Date of their Auditors Report for that Year, to the 29*th* of *January* 1723, the Date of their last Report, have received the following Benefactions, Legacies, *&c.* from several charitable Persons, towards carrying on the pious Designs for which they were Incorporated, *viz.* A Benefaction of six Guineas from several Persons, collected and remitted by the Reverend Mr. *Thomas Bate*, Rector of *Calk*,

01 00 0 *Calk, Derbyſhire*: Another of one Pound from the Reverend Mr. *Fenwick* of *Hallaughton*, by the Reverend Mr. *Mayo*: Another of twenty five Pounds from a Perſon unknown, by the Reverend Dr. *Lupton*: A Legacy of twenty Pounds bequeathed by the Reverend Mr. *Shute*, and paid by his Executrix Mrs. *Mary Prigg*: A Benefaction of a Guinea from a Perſon unknown, by the Reverend the Dean of *Gloceſter*: Another of one Pound from the Reverend Mr. *Bewick* of *Barrow* in *Leiceſterſhire*, by the Reverend Mr. *Mayo*: A Legacy of two hundred Pounds bequeathed by Sir *George Thorold* deceaſed, and paid by his Brother Sir *Samuel Thorold*: A Benefaction of a Guinea from Mr. *John Blomfield* of *Little Stoneham* in *Suffolk*, by Mr. *Newman*: Another of a Guinea from the Reverend Mr. *Howard* of *Kidderminſter*, by the Reverend Mr. *Mayo*: Another of ten Guineas, and another of five Guineas, both from Perſons unknown, by the Reverend the Dean of *Gloceſter*: Another of five Guineas from a Gentlewoman who deſires to be unknown, by Mr. *Newman*: Another of half a Guinea from the Reverend Mr. *Tucker* of *Clifton*, and another of ten Shillings from the Reverend Mr. *Sandilands* of *Speen* in *Berkſhire*, both by the Reverend Mr. *Mayo*: Part of a Legacy left by the late Mr. *George Boyle* of St.

25 00 0
20 00 0
01 01 0
01 00 0
200 00 0
01 01 0
01 01 0
10 10 0
05 05 0
05 05 0
00 10 6
00 10 0

John's

John's Pariſh in *South Carolina*, and paid by Mr. *William Tryon*, one hundred eighty ſeven Pounds ſix Shillings: A Benefaction of ten Guineas from an unknown Hand, by Order of the Reverend Mr. *Newcomen*, by the Reverend Dr. *Aſtry*: Another of one hundred Guineas from a Perſon who deſires to be unknown, by the Right Reverend the Lord Biſhop of *Rocheſter*: A Legacy of twenty five Pounds bequeathed by *Charles Young* Eſq; and paid by his Executor Mr. *George Jackſon*: Part of Mrs. *Wotton's* Legacy, paid by her Executor Mr. *Wotton*, one hundred Pounds: A Legacy of Mr. *Burroughs* of ten Pounds, by his Executor Mr. *Francis Huyſh*: And a Benefaction of five Guineas from an unknown Hand, both by *Henry Hoare* Eſq; Another of a Guinea from an unknown Hand, by Mr. *Newman*: Another of one hundred Guineas, being a ſecond Benefaction from a Perſon who deſires to be unknown, by the Right Reverend the Lord Biſhop of *Rocheſter*: Another of twenty five Pounds from a Perſon who deſires to be unknown, by the Reverend Dr. *Lupton*.

187	06	0
10	10	0
105	00	0
25	00	0
100	00	0
10	00	0
05	05	0
01	01	0
105	00	0
25	00	0
852	11	6

For all which Benefactions abovementioned, the Society have returned their Thanks to the Donors, by the Perſons who reported or paid them, excepting ſuch as came from Perſons unknown, who are hereby deſired to accept the Thanks of the Society.

Several

Several other Legacies have been reported to the Society within the Time aforementioned, which have not been paid into the Hands of the Treaſurer, yet may be properly placed under this Head, *viz.* fifty Pounds bequeathed by the Reverend Mr. *Thomas Milner* Vicar of *Bexhill* in *Suſſex*, payable after the Death of his Siſter Mrs. *Mary Milner*: Two hundred Pounds bequeathed by the Reverend Dr. *Newey*, late Precentor and Reſidentiary of *Exeter*: Two hundred Pounds bequeathed by *Francis Pingelly* Eſq; deceaſed: Two hundred Pounds bequeathed by Mr. *Charles Toriano* deceaſed, late a worthy Member of the Society; and five hundred Pounds *Carolina* Money, bequeathed to the Society by Mr. *John Whitmarſh*, late of the Pariſh of St. *Paul* in *South Carolina*, to buy Books to be diſtributed in that Pariſh.

The Society being impowered by their Charter to Elect ſuch Perſons as they ſhall think deſirous to promote their charitable Deſigns, have in the laſt Year choſe the following Gentlemen Members of their Body, *viz.* The Reverend Dr. *Dibben*; The Reverend Mr. *Breton*, Rector of St. *Mildred Poultry*; Mr. *Iſaac Behaghel*, Merchant at *Frankfort*; The Reverend Mr. *Spateman*, Rector of St. *Bartholomew the Great*; The Reverend Mr. *John Morrice*, Lecturer of St. *Bartholomew* behind the *Exchange*; Mr. *Edward Adderly* of *London*

don Merchant; And *John Colleton* of the Iſland of *Barbadoes*, Eſq;

The Society have complied with the repeated Applications which they have received from ſeveral Pariſhes and Townſhips in his Majeſty's Plantations for Orthodox Clergymen, by ſending the Perſons following, *viz.* The Reverend Mr. *John Holbrook* to *Salem*, with a Salary of 60 *l.* from whence they received the following pathetick Addreſs:

The humble Addreſs of the Inhabitants of Salem *in* Weſt New Jerſey, *and Parts adjacent, Members of the Church of* England; *To the Honourable Society for* Propagation of the Goſpel in Foreign Parts.

Very Venerable Gentlemen,

'A Poor unhappy People, ſettled by God's Providence, to procure, by laborious Induſtry, a Subſiſtance for our Families, make bold to apply our ſelves to God, thro' that very pious and charitable Society, his happy Inſtruments to diſperſe his Bleſſings in theſe remote Parts, that as his Goodneſs has vouchſafed us a moderate Support for our Bodies, his Holy Spirit may influence you, to provide us with ſpiritual Food for our Souls: In this Caſe our Indigence is exceſſive, and our Deſtitution deplorable, having never been ſo bleſſed, as to have a Perſon ſettled among us, to diſ-

'pence the Auguſt Ordinances of Reli-
'gion; inſomuch that even the Name of
'it is almoſt loſt among us; the Vertue
'and Energy of it over Mens Lives almoſt
'expiring, we won't ſay forgotten, for
'that implies previous Knowledge of it.
'But how ſhould People know, having
'learn'd ſo little of God and his Wor-
'ſhip? And how can they learn with-
'out a Teacher? Our Condition is truly
'lamentable, and deſerving Chriſtian
'Compaſſion. And to whom can we ap-
'ply our ſelves, but to that Venerable
'Corporation, whoſe Zeal for the Propa-
'gation of the Goſpel of Jeſus Chriſt, has
'preſerv'd ſo many in theſe Colonies from
'Irreligion, Profaneneſs, and Infidelity?
'We beſeech you therefore, in the Name
'of our common Lord and Maſter, and
'gracious Redeemer, and for the Sake of
'the Goſpel, (juſt ready to die among
'us) to make us Partakers of that Boun-
'ty to theſe Parts; and according to the
'Motto engraven on your Seal, *Tranſ-*
'*euntes adjuvate nos* (*pene infideles*). Be
'pleaſed to ſend us ſome Reverend Clergy-
'man, according to your Wiſdom, who
'may inform our Judgments, by preach-
'ing to us the Truths of the Goſpel; and
'recover us all, aged and young, out of
'the miſerable Corruptions conſequent to
'a groſs Ignorance of it; to whom we
'promiſe all Encouragement according to

'our

'our Abilities, and all due Reſpect and 'Obedience to his Office, Inſtructions, and 'Perſon. The Lord in Mercy look upon 'us, and excite you, according to your 'wonted Piety, to have a compaſſionate 'Regard of our Caſe; and we pray the 'great God to proſper all your pious Un-'dertakings, to promote his Glory, and 'the Good of his Church, eſpecially in 'this deſtitute Place of the Pilgrimage 'of

Your moſt dutiful, and obedient, humble Servants, &c.

The four Gentlemen following having come over from *New-England* and *Connecticut* for Epiſcopal Ordination, have been appointed to the Churches hereafter named, *viz.* To the new Church at *Boſton* in *New-England*, the Reverend Dr. *Cutler*, with a Salary of Sixty Pounds: To *Stratford* in *Connecticut*, the Reverend Mr. *Samuel Johnſon*, with the like Salary: (which Church became vacant by the Removal of the Reverend Mr. *Pigot* to *Providence* in the Colony of *Rhode-Iſland*, where the People have raiſed Subſcriptions to build a Church, and where there is a Proſpect of a very numerous Congregation.) To *Briſtol* in *New-England*, the Reverend Mr. *John Uſher*, with the like Salary, on the Reverend Mr. *Orem*'s Removal to *New-York*: The Reverend Mr. *James*

Wetmore to be Catechiſt at *New-York*, in the Room of Mr. *Elias Neau*, and to be Aſſiſtant to the Reverend Mr. *Veſey*, with a Salary of Fifty Pounds. The Reverend Mr. *Peter Stoupe*, has alſo been appointed Miſſionary to *New Rochel*, with the like Salary: The Reverend Mr. *Ludlam*, Miſſionary to St. *James Gooſe-Creek*, in *South-Carolina*; and the Reverend Mr. *Varnod*, Miſſionary to St. *George*'s in the ſame Province; with the Salary of Fifty Pounds each: And a Salary of Ten Pounds has been allowed to Mr. *Robert Clarke* at *Naraganſet* in *New-England*, for teaching poor Children to read, and inſtructing them in the Church Catechiſm: As alſo Fifteen Pounds *per Annum* to Mr. *Thomas Huddleſtone* at *New-York*, in the Room of his Father deceaſed, for inſtructing forty poor Children in the Church Catechiſm.

Beſides the ſettled Salaries which the Society have this Year appointed to the ſeveral Miſſionaries and Schoolmaſters abovementioned, they have been at a conſiderable Expence in providing Libraries for their Miſſionaries, Common-Prayer Books, and other Books of Devotion, to be diſtributed among ſuch poor People and others, as ſeem to be in the greateſt Want of them, and where they may probably have the beſt Effect. And as there are ſeveral vacant Churches in the Plantations, they have found it neceſſary to give Gratuities,

tuities to ſome of their Miſſionaries and others, for the Supply thereof; As to the Reverend Meſſieurs *Heſſelius* and *Leidenius*, two *Swediſh* Miniſters, ten Pounds each, for ſupplying the Churches of *Salem* in *New Jerſey* and *Apoquinomy* in *Penſilvania*; and the Reverend Mr. *Heſſelius* being lately order'd to return to his Native Country, after twelve Years Service to the Church in *America*, Thirty Pounds has been given him towards his Support here, and to enable him to tranſport himſelf and Family to *Sweden*: To the Reverend Mr. *Pouderous*, a *French* Miniſter at St. *James Santee* in *South Carolina*, Ten Pounds: To the Reverend Mr. *Barclay*, late Miſſionary at *Albany*, Thirty Pounds: For the Sickneſs, Funeral Charges, *&c.* of the Reverend Mr. *Brown*, who came over from *Connecticut* for Epiſcopal Orders, Thirty ſeven Pounds ſixteen Shillings: And to the Reverend Mr. *Bartow*, for his Service at *New Rochel*, Ten Pounds.

Within the Time aforementioned, the Society have received from their ſeveral Miſſionaries the following Accounts of the State of their Pariſhes, and the Succeſs which has attended them in the Exerciſe of their Miniſterial Function, *viz.*

From the Clergy of *South Carolina*, That the Church in that Province is in a flouriſhing Condition, under the Government of his Excellency *Francis Nicholſon*, Eſq; whoſe

whoſe Intereſt and good Offices are always ready; who not only embraces all Opportunities that offer, but ſeeks for Occaſions to promote the Intereſt of Religion, and of the Society in particular.

From the Reverend Mr. *Guy*, Miniſter of St. *Andrews* Pariſh in *South Carolina*, That the State of his Church is much the ſame as when he wrote laſt; that the Number of Communicants at *Eaſter* were 18; and that he hath baptized 10 Children, and one Adult Negro Man, and Negro Woman, and has lately received into the Church one *Iſaac Emanuel*, after his having made a publick and ſolemn Renunciation of the *Romiſh* Religion, which he had embraced, having been baptized at *Prague* in *Germany* by a *Romiſh* Prieſt.

From the Reverend Mr. *Pownall*, Miniſter of *Chriſt Church*, *South Carolina*, That he has baptiz'd 10 Children, and one Adult Perſon; that he had 19 Communicants on *Eaſter Day*, and hopes the Number will increaſe.

From the Reverend Mr. *Haſel*, Miniſter of St. *Thomas*, *South Carolina*, That the Number of his Communicants are about 40; that his Pariſh conſiſts of about 100 Families, including thoſe of *Orange* Quarter, about 70 of which profeſs themſelves of the Church of *England*.

From the Reverend Mr. *Hunt*, Miniſter of St. *John's*, *South Carolina*, That his Pariſh

Pariſh conſiſts of about 90 Families, moſt of which are Members of the Church of *England*; that he had about thirty Communicants at *Eaſter* laſt; that he has baptized 9 Children; that he catechizes the Children every *Sunday*, and has brought about a dozen of them to ſay the Church Catechiſm, with *Lewis*'s Expoſition; and that a ſober ſenſible Negro, who can read and comes to Church, is a Catechumen under Probation for Baptiſm, which he deſires.

From the Reverend Mr. *Newnam*, Miniſter in *North Carolina*, That ſince his laſt he has baptized 269 Children, one Woman, and three Men, who gave a very good Account of their Faith; and two Negroes, who could ſay the Creed, Lord's Prayer, and Ten Commandments, and gave good Sureties for their further Information: That he deſigns ſhortly for *Bath* County, where he is greatly wanted, there being, as he is inform'd, at leaſt 300 Children waiting his coming among them to be baptized.

From the Reverend Mr. *Becket*, Miniſter in *Suſſex* County in *Penſilvania*, That he has baptized, ſince his laſt, 48, two whereof are Mothers of ſeveral Children each, one white Servant, and two Negro Slaves; that the Number of the Communicants is about 20; that the Number of thoſe who are Maſters of Families, and profeſs

profeſs themſelves Members of the Church of *England*, are about 130, beſides many ſingle Perſons, Servants, and Negroes, that conſtantly attend Divine Service: And that in general, there is a very great Reformation among his Pariſhioners ſince his coming.

From the Reverend Mr. *Wayman*, Miniſter at *Oxford* in *Penſilvania*, That his Congregation increaſes, and are inclinable to purchaſe a Glebe, and Place for the Accommodation of a Miniſter, Mrs. *Mellows*, a Widow Gentlewoman, having already given Eighty Pounds Proclamation Money for that Purpoſe.

From the Clergy of *Penſilvania*, That the Churches at *Newcaſtle*, *Cheſter*, *Oxford*, and *Suſſex*, in that Province, are in a flouriſhing Condition; and that the Churches at *Kent*, *Apoquinomy*, and *Radnor*, are in very great Want of Miſſionaries; beſides two other Churches which have been lately built at ſome Diſtance from *Philadelphia*.

From the Reverend Mr. *Skinner*, Miniſter at *Amboy* in *New Jerſey*, That the People ſeem well diſpoſed, and the Congregation increaſes very conſiderably; That the Congregation at *Piſcatoqua* alſo grows daily, where they are now building a Church, and in all Probability will be as numerous as any in thoſe Parts.

From

From the Reverend Mr. *Poyer*, Miniſter at *Jamaica* on *Long Iſland*, in the Province of *New-York*, That the Number of the Communicants are betwixt 80 and 90; that he has baptized 45 Children, and 7 Adult Perſons.

From the Reverend Mr. *Thomas*, Miniſter at *Hempſtead* on *Long Iſland*, That within 18 Months paſt he has baptized at leaſt 160, many of which were Adult Perſons; and that he endeavours, as much as in him lies, to inculcate into the People a Senſe of the Benefit and Privilege of the Sacraments, and finds them in the main convinced of the Wholeſomeneſs and Neceſſity of thoſe Ordinances.

From the Reverend Mr. *Bartow*, Miniſter at *Weſt-Cheſter*, That they are Repairing the Church there with the voluntary Contributions of the People, procured chiefly by the Zeal and Care of Mr. *Forſter*, the Schoolmaſter there; that in the Year 1722, he baptized twenty one Perſons, four whereof were Adults, one a Negro Man.

From the Reverend Mr. *Jenney*, Miniſter of *Rye*, That his Congregation is generally about three hundred, and ſeems to increaſe; that the Number of his Communicants is twenty five; that he has lately been at a new Settlement near him in the Woods, where he had good Succeſs, having baptiz'd a whole Family, Parents and

Children; and he hears that more of them intend to make a Confeſſion of their Faith in Order to Baptiſm.

From Mr. *Charles Taylor*, Schoolmaſter at *Staten-Iſland*, That he taught laſt Year 43 Scholars, and inſtructed them in the Church Catechiſm, with the Explanation thereof, and to join in the Publick Worſhip; ſeveral of which he teaches without any Conſideration but the Society's Bounty; and upon that Account, he keeps a Night School for the Inſtruction of Negroes, and of ſuch as cannot be ſpared from their Work in the Day Time.

From Mr. *Huddleſtone*, Schoolmaſter at *New-York*, That he teaches forty poor Children, recommended to him by the Mayor of *New-York*; and that he has no other Encouragement for that Service, but the Annual Allowance of the Society; and that ſince the Death of Mr. *Neau*, he teaches the Negroes in the Steeple of the Church every *Sunday* before Sermon, and after Sermon at his own Houſe.

From the Reverend Mr. *Pigot*, Miniſter of *Stratford* in *Connecticut*, That the Number of his Communicants is ſixty ſeven; that he has baptized twenty one Infants, and one Adult Perſon; that the People of *Fairfield*, *Ripton*, and *Newton*, are very deſirous of a Miniſter, many of them having conform'd to the Church of *England*; that

that he has viſited them ſeveral Times, and adminiſtred both Sacraments.

From the Reverend Mr. *Moſſom*, Miniſter at *Marble-Head* in *New-England*, That the laſt Year he baptized thirty two Infants, and fourteen Adults, and receiv-ed five into Communion, and has reduced many from a diſorderly looſe, to a more ſtrict and regular Behaviour; and by his inſtructing the Youth in the Principles of Religion, and the Doctrines of the Church, he has gathered a large Number of Catechumens.

From the Reverend Mr. *Honeyman*, Miniſter at *Newport* on *Rhode-Iſland*, That within two Years paſt he hath baptized eighty two, of which nineteen were Adults, three of them Negroes, two *Indians*, and two *Malattos*; that there are properly belonging to that Church above fifty Communicants that live in that Place, excluſive of Strangers; that the People growing too numerous for the Church, and others offering to join them if they could be accommodated with Room, he propoſed the Building a new Church, and has obtain'd near 1000*l.* Subſcriptions for that Purpoſe, tho' it is ſuppos'd the Building will coſt twice that Money; that the Materials are getting ready, and the Workmen will begin upon them in the Spring.

From the Reverend Mr. *Mac Sparran*, Miniſter at *Naraganſet*, That he has

baptiz'd there the laſt Year 7 Adult Perſons, one a *Malatto* Woman, and 6 Children; and at *Briſtol*, 3 Adults, and 5 Children: That the Number of thoſe who profeſs themſelves of the Church of *England* is about 260; and that he has had three new Communicants in the laſt Year, and has ſo far prevailed, as to have ſeveral Children during *Lent* Seaſon come to Church every *Sunday*, and publickly repeat the Church Catechiſm; which they perform'd with ſuch Decency and Diſtinctneſs, that the People are wonderfully enamour'd with that Method of training up Children.

The Society obſerving, from the Accounts tranſmitted to them from *Barbadoes*, that the Building of the College there is near finiſhed, and apprehending that there will not be Occaſion to give the Commiſſioners any further Trouble to ſuperviſe that Work, have order'd their Thanks to be return'd to thoſe Gentlemen, for the great Care and Pains they have taken in ſuperintending the Building, and to diſſolve that Commiſſion; and have ſent over Oil and Colour to Mr. *Smalridge*, for painting the outſide Work of the College; and have directed their Attorneys to proceed to finiſh the Chappel, but not to expend above two hundred Pounds *Barbadoes* Money yearly in that Work.

The Auditors of the Society having examined their Accounts from the 31*st* of *Junuary* 1722, to the 29*th* of *January* 1723, the State thereof is as follows.

Receipts.

	l.	*s.*	*d.*
By Dividend and Intereſt of *South Sea* Stock, Lottery Annuities, and Money lent to the *Barbadoes* Eſtate	618	13	03
By caſual Benefactions, Legacies, *&c.* —— ——	852	11	06
By Moneys paid at the Entrance of Members ——	4	04	00
By Sale of *South Sea* Stock, Part of Mr. *Symond*'s Legacy, mentioned in former Accounts —— ——	484	07	06
By Annual Subſcriptions of the Members —— ——	484	13	00
By Rent —— —— ——	46	12	02
	2491	01	05
To which add the Ballance of the laſt Account ——	5397	14	00
And the ſame make together	7888	15	05

Diſburſe-

Diſburſements.

	l.	s.	d.
By Payments of yearly Salaries to Miſſionaries, Catechiſts, Schoolmaſters, *&c.* and accidental Charges —	2337	16	05
Remaining in Caſh, and Money lent to the *Barbadoes* Eſtate, *&c.* beſides 1000*l.* bequeath'd by the Lady *Lanesborough*, laid out in the Year 1722, in Lottery Annuities, and ſince paid off, the Intereſt of which is only to be apply'd to the Deſigns of the Society —— ——	5550	19	00
Total ——	7888	15	05

Yearly Income.

By Annual Subſcriptions of their Members —— ——	492	08	00
By yearly Rent of Land —	55	00	00
	547	08	00
By Intereſt of 1000*l.* left by the Lady *Lanesborough* —	50	00	00
Total ——	597	08	00

Yearly

Yearly Expences.

	l.	s.	d.
By Annual Salaries to Miſſionaries, Catechiſts, and Schoolmaſters —— ——	1790	00	00
By yearly Salaries to the Treaſurer, Secretary, and Meſſenger —— ——	180	00	00
Total ——	1970	00	00

The *BARBADOES* Account.

Receipts.

	l.	s.	d.
By Sale of 22 Hogſheads of Sugar, remaining unſold the 31*ſt* of *January* 1722, 3 Hogſheads being Part of 10 ſhipt in the St. *Quintin*, the other 7 being waſh'd out, and 154 Hogſheads made laſt Year, in all 179 Hogſheads —— ——	2876	06	01

Diſburſe-

Diſburſements.

	l.	*s.*	*d.*
Paid the Treaſurer the Ballance due to him the 31*ſt* of *January* 1722.	223	11	09
Paid to the Society's Account for Intereſt, and part of the Principal borrowed	783	01	01
Paid for ſundry Diſburſements for the Plantations, and the College in *Barbadoes*	1830	16	06
	2837	09	04
Ballance remaining in the Treaſurer's Hands	38	16	09
Total	2876	06	01

NOTE. The *Barbadoes* Eſtate is not applicable to the general Uſes of the Society, the Supporting of Miſſionaries, Schoolmaſters, *&c.* but is appropriated to particular Uſes mention'd in General *Codrington*'s Will.

The

The Names of the Society's Missionaries, Catechists, and Schoolmasters, with their Yearly Salaries, and the Places to which they are appointed, as they stand on the List the 29th *of* January 1723.

New-England.

	Yearly Salaries: L.
MR. *Honeyman, Missionary* at *Rhode-Island*	70
Mr. *Mossom, Missionary* at *Marble-Head*	50
Mr. *Mac Sparran, Missionary* at *Naraganset*	70
Mr. *Mills, Schoolmaster* at *Boston* ——	15
Mr. *Plant, Missionary* at *Newbury* ——	60
Dr. *Cutler, Missionary* at the New Church in *Boston* —— —— ——	60
Mr. *Pigot, Missionary* at *Providence* —	60
Mr. *Usher, Missionary* at *Bristol* ——	60
Mr. *Johnson, Missionary* at *Stratford* in *Connecticut* —— —— ——	60

New-York.

Mr. *Bartow, Missionary* at *West-Chester* ——	50
Mr. *Forster, Schoolmaster* at *West-Chester*	10
Mr. *Poyer, Missionary* at *Jamaica, Long-Island*	50
Mr. *Thomas, Missionary* at *Hempsted, Long Island*	50
Mr. *Gildersleve, Schoolmaster* at *Hempsted*	10
Mr. *Taylor, Schoolmaster* at *Staten-Island*	15
Mr. *Cleator, Schoolmaster* at *Rye* ——	15
Mr. *Huddlestone, Schoolmaster* at *New-York*	15
Mr. *Jenney, Missionary* at *Rye* ——	50
Mr. *Wetmore, Catechist* at *New-York* ——	50
Mr. *Stoupe, Missionary* at *New Rochel* ——	50

New-Jersey.

Mr. *Talbot*, *Missionary* at *Burlington* —— 60
Mr. *Ellis*, *Schoolmaster* at *Burlington* —— 20
Mr. *Vaughan*, *Missionary* at *Elizabeth-Town* 60
Mr. *Skinner*, *Missionary* at *Amboy* —— 60
Mr. *Holbrook*, *Missionary* at *Salem* —— 60

Pensilvania.

Mr. *Ross*, *Missionary* at *New-Castle* —— 70
Mr. *Humphreys*, *Missionary* at *Chester* —— 60
Mr. *Wayman*, *Missionary* at *Oxford* and *Radnor* 60
Mr. *Becket*, *Missionary* at *Lewis-Town* —— 60

South-Carolina.

Mr. *Hasel*, *Missionary* at St. *Thomas*'s —— 50
Mr. *Pownall*, *Missionary* at *Christ-Church* 50
Mr. *Guy*, *Missionary* at St. *Andrews* —— 50
Mr. *Ludlam*, *Missionary* at *Goose-Creek* 50
Mr. *Hunt*, *Missionary* at St. *John*'s —— 50
Mr. *Morrit*, *Schoolmaster* at *Charles-Town* 30
Mr. *Varnod*, *Missionary* at St. *George*'s —— 50

North-Carolina.

Mr. *Newnam*, *Missionary* —— 80

1790

N. B. The Society allow Ten Pounds worth of Books to each *Missionary* for a Library, and Five Pounds worth of small Tracts to be distributed among their Parishioners; and several other Parcels of Books as Occasion offers, and where the Society find them wanting.

A LIST of the Members *of the* Society for the Propagation of the Goſpel in Foreign Parts, *drawn up in an Alphabetical Order.*

Note. The *Members* firſt incorporated by the *Charter*, are diſtinguiſhed from ſuch as have been ſince elected by an Aſterisk *.

A.

RIght Revd. the Lord Biſhop of St. *Aſaph.*
Dr. *Achenbach*, Chaplain and Eccleſiaſtick Counſellor to the King of *Pruſſia.*
Mr. *Edward Adderly.*
Abel Alleyne, Eſq;
Roger Altham, D. D. Archdeacon of *Middleſex.*
Monſieur *Ancillon*, Chaplain to the King of *Pruſſia.*
Francis Anneſley, Eſq;
Edward Arrowſmith, M. A.
Francis Aſtry, D. D. Treaſurer of St. *Paul's.*
Iſrael Anthony Aufrere, M. A.
Joſeph Ayloffe, Eſq;
Major *John Ayſcough.*

B.

* RIght Reverend *George*, Lord Biſhop of *Bath* and *Wells.*

Right Revd. *Hugh*, Lord Biſhop of *Briſtol.*
Right Revd. Dr. *Bilberge*, Biſhop of *Stregnetz* in *Sweden.*
John Baker, B. D.
Colonel *John Barnwell.*
Edward Barker, Eſq;
Dr. *Baſhuiſen*, Profeſſor of *Anhalt*'s College.
Mr. *John Basket.*
James Baſnage, M. A. at the *Hague.*
Sir *Edward Becher*, Alderman of *London.*
Mr. *Iſaac Behaghel*, Merchant at *Frankfort.*
Dr. *Bentheim*, Provoſt at *Brunſwick.*
Richard Bently, D. D. Archdeacon of *Ely.*
William Berriman, D. D.
John Biby, M. A.
Thomas Biſſe, D. D. Chancellor of *Hereford.*
—— *Blanc*, M. A.
Jonathan Blenman, Eſq;
Frederick Bonet, Eſq;
* *George Booth*, D. D. Dean of *Briſtol.*
Matthew Brailsford, D. D. Dean of *Wells.*
William Bramſton, D. D. Prebendary of *Worceſter.*
* *Thomas Bray*, D. D.
Robert Breton, M. A.
Rad. Bridges, M. A.
John Bridger, Eſq;
* *Thomas Bromfield*, Eſq;
* *Whitlocke Bulſtrode*, Eſq;

C.

MOST Revd. *William*, Lord Archbiſhop of *Canterbury*, Preſident.

Right

Right Revd. *John*, Lord Biſhop of *Carliſle.*
Right Revd. *Edward*, Lord Biſhop of *Coventry* and *Litchfield.*
Moſt Revd. *William*, Lord Archbiſhop of *Caſſel.*
Right Hon. *John* Lord *Carteret.*
Right Revd. *Francis*, Lord Biſhop of *Cheſter.*
Right Revd. —— Lord Biſhop of *Cloyne.*
Mr. *Richard Cambridge*, Merchant.
Nathaniel Caſtleton, Eſq;
John Chardin, Eſq;
Mr. *Matthew Chriſtoffers*, Merchant at *Amſterdam.*
* Sir *Thomas Clarke.*
Samuel Clarke, D. D.
Francis Clerke, LL. D.
Godfrey Clermont, M. A. at *Amſterdam.*
William Colnet, D. D.
* *John Comings*, Eſq; Serjeant at Law.
John Colleton, Eſq;
Sir *Clement Cotterel.*
* *Rowland Cotton*, Eſq;
Monſieur *Coulez*, Dean of the *French* Miniſters at *Hall.*
Daniel Coxe, Eſq;
Honourable *Charles Craven*, Eſq;
Sir *Thomas Croſs*, Bart.

D.

RIght Revd. *William*, Lord Biſhop of *Durham.*
Right Revd. *Richard*, Lord Biſhop of St. *Davids.*

Moſt

Moſt Revd. *William*, Lord Archbiſhop of *Dublin*.
* Right Hon. *William* Lord *Digby*.
Daniel Debat, M. A.
Peter Lewis Debons, M. A.
Francis Dickins, Eſq;
Abraham de St. Denis, M. A.
—— *Dibben*, D. D.
Sir *John Dolben*, Bart. D. D.
Philip Dwight, D. D.

E.

RIght Revd. *Thomas*, Lord Biſhop of *Ely*.
* Right Revd. *Lancelot*, Lord Biſhop of *Exeter*.
Vigerus Edwards, Eſq;
Monſieur *L'Enfant*, Chaplain to the King of *Pruſſia*.
Mr. *John Evans*, Merchant.

F.

PEter *Feuilleraде*, M. A.
* *Thomas Frank*, M. A. Archdeacon of *Bedford*.

G.

RIght Revd. *Joſeph* Lord Biſhop of *Glouceſter*.
* Right Hon. *Francis* Lord *Guilford*.
The Reverend Mr. *Ezekiel Galatine* of *Geneva*.
* *John Gaskarth*, D. D.

* *Edward*

* *Edward Gee*, D. D. Dean of *Lincoln*, and Prebendary of *Weſtminſter*.
Mr. *Thomas Gilbert*.
Thomas Gilpin, Eſq;
Henry Godolphin, D. D. Dean of St. *Paul's*.
Thomas Gooche, D. D. Archdeacon of *Eſſex*.
Charles Gooking, Eſq;
William Gordon, M. A.
Thomas Greene, Eſq;
The Honourable Mr. *Gulman*, Reſident for His Majeſty at *Frankfort*.

H

RIght Revd. and Hon. *Henry*, Lord Biſhop of *Hereford*.
Robert Hales, Eſq;
Hugh Hall, Eſq;
John Hancock, D. D.
John Hanger, Eſq;
Francis Hare, D. D. Dean of *Worceſter*.
Robert Hardeſty, Eſq;
Mr. Auditor *Harley*.
* *Gideon Harvey*, M. D.
William Hay, M. A.
John Hay, M. A.
Thomas Hayley, D. D. Reſidentiary of *Chicheſter*.
—— *Heidemus*, D. D.
Humphrey Henchman, LL. D. Chancellour of *London*.
Monſieur *L' Hermitage*.
William Heyſham, Eſq;
Richard Hill, M. A. Fellow of *Eton*.

Henry

Henry Hoare, Esq;
* Mr. *John Hodges*, Merchant
John Hungerford, Esq;
Robert Hunter, Esq;
* Sir *William Hustler*, Bart.
Michael Hutchinson, D. D.
Archibald Hutcheson, Esq;

I.

Daniel Jablonski, D. D. Chaplain to the King of *Prussia*.
John Jeffery, D.D. Archdeacon of *Norwich*.
Nicholas Jeffries, Esq;
Edward Jennings, Esq;
* *Thomas Jervois*, Esq;
Robert Johnson, Esq;
Charles Irvine, M. A.

K.

* Right Hon. Sir *Peter King*, Lord Chief Justice of the *Common Pleas*.
Abel Ketelby, Esq;
* *Richard King*, M. A.
John King, D. D. Master of the *Charter-House*.

L.

Right Reverend *Edmund*, Lord Bishop of *London*.
Right Reverend *William*, Lord Bishop of *Landaff*.
Robert Lasinby, M. A.
* Mr. *Benjamin Lawdell*, Merchant.

* *Thomas*

* *Thomas Lynford*, D. D. Archdeacon of *Barum.*
Col. *Chriſtian Lilly.*
Samuel Liſle, D. D.
* *Thomas Littel*, D.D. Prebend. of *Norwich.*
Sir *Nathaniel Lloyd*, LL. D.
Mr. *Henry Loe*, Merchant.
Samuel Low, B. D.
Revd. *Amy Lullin* of *Geneva.*
William Lupton, D.D. Prebendary of *Durham.*

M.

* SIR *Humphrey Mackworth.*
John Mandevile, D. D. Chancellor of *Lincoln.*
Thomas Mangey, LL. D. Prebendary of *Durham.*
* *Margaret* Profeſſor *Oxon.*
* *Margaret* Profeſſor *Cantab.*
John Marſhal, LL. D.
Nathaniel Marſhal, D. D.
Burrel Maſingbeard, Eſq;
John Maſon, M. A.
Richard Mayo, M. A.
John Morrice, M. A.
Anthony Meek, Eſq;
Dr. *Meig* at *Heydelburg.*
Conrade Mell, D. D. Inſpector over the Reformed Churches of *Hersfield*, *Heſſia.*
John Meller, Eſq;
* *William Melmoth*, Eſq;
Philip Menard, M. A.
Sir *John Meres.*

John Millington, D. D.
Abbot *Molanos* at *Brunſwick*.
* *John Montague*, D. D. Dean of *Durham*.
Ferdinand Mountmoulin of *Neufchatel*.
Arthur Moor, Eſq;
Col. *Lewis Morris*.
Robert Moſs, D. D. Dean of *Ely*.

N.

RIght Revd. *John*, Lord Biſhop of *Norwich*.
William Needham, M. A.
* *Daniel Nichols*, Eſq;
Honourable *Francis Nicholſon*, Eſq; Governour of *South-Carolina*.

O.

RIght Revd. *John*, Lord Biſhop of *Oxon*.
Monſieur *Olearius*, Profeſſor of *Leipſick*.
Edward Oliver, B. D.
J. F. Oſtervald at *Neufchatel*.
* Sir *Arthur Owen*, Bart.

P.

RIght Hon. *Thomas* Earl of *Pembroke*.
Right Revd. *White*, Lord Biſhop of *Peterborough*.
Mr. *William Parrot*, Merchant.
Zachariah Pearce, M. A.
John Pelling, D. D. Canon of *Windſor*.
Ralph Perkins, D. D. Prebendary of *Ely*.
* Sir *John Philipps*, Bart.
Honourable Col. *Richard Philipps*.

Tho-

Thomas Pigot, M. A.
Benedict Pictet, D. D. at *Geneva*.
Thomas Pitts, Eſq;
G. *Polier*, Profeſſor at *Lauſanne*.
Humphrey Prideaux, D.D. Dean of *Norwich*.

Q.

RIght Hon. Marquiſs *du Queſne*.

R.

*RIght Revd. *Samuel*, Lord Biſhop of *Rocheſter*, Dean of *Weſtminſter*.
Thomas Railton, Eſq;
Gilbert Ramſay, M. A.
* *Regius* Profeſſor *Oxon*.
* *Regius* Profeſſor *Cantab*.
Peter Rival, M. A.
—— *Rogers*, M. A.
Richard Rooth, Eſq;

S.

RIght Revd. *Thomas*, Biſhop of *Sodor* and *Man*.
Revd. Mr. *John Saraſin* of *Geneva*.
Right Revd. Dr. *Swedborg*, Biſhop of *Scara* in *Sweden*.
Timothy Salter, Eſq;
Lewis Saurin, M. A.
Monſieur *Scardius*, Chaplain to the King of *Pruſſia*.
Monſieur *Scheurer*, Profeſſor at *Berne*.
Monſieur *Schmidtman*, Eccleſiaſtick Counſellour to the King of *Pruſſia*.

John Sharp, Esq;
William Sharpe, Esq;
Thomas Sherlock, D. D. Dean of *Chichester*.
—— *Shippen*, D. D. Principal of *Brasen-Nose* College, *Oxon*.
Honourable *Samuel Shute*, Esq; Governour of *New-England*.
* *Frederick Slare*, M. D.
Joseph Smith, D. D.
Right Honourable *Edward Southwell*, Esq;
Thomas Spateman, M. A.
Monsieur *Sperletee*, Counsellour to the King of *Prussia*.
Honourable Col. *Spotswood*.
* *George Stanhope*, D. D. Dean of *Canterbury*.
* *William Stanley*, D. D. Archdeacon of *London*, and Dean of St. *Asaph*.
William Stratford, D. D. Canon of *Christ-Church*.
Philip Stubbs, M. A. Archdeacon of St. *Albans*.

T.

* Right Hon. *Thomas*, Earl of *Thanet*.
Edward Tenison, D. D. Archdeacon of *Carmarthen*.
* Mr. *John Trimmer*, Merchant.
L. Tronchin, D. D. at *Geneva*.
Nicholas Trot, Esq;
J. A. Turretin, D. D. at *Geneva*.

U.

Right Hon. *George Verney*, Lord *Willoughby* of *Broke*, and Dean of *Windsor*.

Right

Right Revd. Dr. *Urſini*, Biſhop in *Pruſſia*.
Samuel Verenfeldts, D. D. at *Baſil*.
James Vernon, jun. Eſq;

W.

*Right Revd. *Richard*, Lord Biſhop of *Winton*.
Right Revd. *John*, Lord Biſhop of *Worceſter*.
Edward Waddington, D. D.
William Walker, Eſq;
Joſhua Walker, B. D.
John Walter, Eſq;
Thomas Wentworth, Eſq;
Robert Weſton, Eſq;
Mr. *George White*, Merchant.
Francis Wilkinſon, Eſq;
George Wright, Eſq;
Thomas Wroughton, M. A.

Y.

*MOST Revd. *William*, Lord Archbiſhop of *York*.
John Younger, D. D. Dean of *Sarum*.

SEVERAL Charitable Perſons being inclined to leave Legacies to this Society, the Society have thought proper to publiſh a Form how ſuch Legacy may be expreſſed, to prevent any Scruple which may ariſe concerning the ſame:

ITEM. *I give to the* Society for the Propagation of the Goſpel in Foreign Parts, *the Sum of* *to be apply'd towards carrying on the Charitable Purpoſes for which they were Incorporated.*

If Lands or Tenements are intended to be given, then thus:

I *Give and deviſe all thoſe*, &c. (here the Lands, Tenements, or Hereditaments, are to be deſcribed, as the Caſe requires) *unto the* Society for the Propagation of the Goſpel in Foreign Parts, *and their Succeſſors for ever, towards carrying on the Charitable Purpoſes for which they were Incorporated.*

N. B. *William Tryon*, Eſq; Merchant, in *Lime-ſtreet*, *London*, is Treaſurer of the Society.

SERMONS preached before *The Society for the Propagation of the Gospel in Foreign Parts.*

I. A Sermon preach'd before the Society, on *Friday Feb.* 20. 1701. at St. *Mary-le-Bow*, by *Richard Willis*, D. D. Dean of *Lincoln*.

III. A Sermon preach'd before the Society at St. *Mary-le-Bow*, *Friday*, *Feb.* 18. 1703. By the Right Reverend *Gilbert* Lord Bishop of *Sarum*.

IV. A Sermon preach'd before the Society, *Friday Feb.* 16. 1704. By the Right Reverend *John* Lord Bishop of *Litchfield* and *Coventry*.

V. A Sermon preach'd before the Society, *Friday Feb.* 15. 1705. By the Right Reverend *John* Lord Bishop of *Chichester*.

VI. A Sermon preach'd before the Society, *Friday Feb.* 21. 1706. By the Right Reverend *William* Lord Bishop of St. *Asaph*.

VII. A Sermon preach'd before the Society, *Friday Feb.* 20. 1707. By *William Stanley*, D. D. Dean of St. *Asaph*.

VIII. A Sermon preach'd before the Society, *Friday Feb.* 18. 1708. By Sir *William Dawes*, Lord Bishop of *Chester*.

IX. A Sermon preach'd before the Society, *Friday Feb.* 17. 1709. By the Right Reverend *Charles* Lord Bishop of *Norwich*.

X. A Sermon preached before the Society, *Friday Feb.* 15. 1710. By the Right Reverend *William* Lord Bishop of St. *Asaph*.

XI. A Sermon preached before the Society, *Friday Feb.* 17. 1711. By *White Kennet*, D. D. Dean of *Peterborough*.

XII. A Sermon preached before the Society, *Friday Feb.* 20. 1712. By the Right Reverend *John* Lord Bishop of *Ely*.

XII. A

XIII. A Sermon preached before the Society, *Friday Feb.* 19. 1713. By *George Stanhope*, D. D. Dean of *Canterbury*.

XIV. A Sermon preached before the Society, *Friday Feb.* 18. 1714. By the Right Reverend St. *George*, Lord Biſhop of *Clogher* in *Ireland*.

XV. A Sermon preached before the Society, *Friday Feb.* 17. 1715. By *Thomas Sherlock*, D. D. Dean of *Chicheſter*.

XVI. A Sermon preached before the Society, *Friday Feb.* 15. 1716. By *Thomas Hayley*, A. M. Canon Reſidentiary of *Chicheſter*, and Chaplain in Ordinary to his Majeſty.

XVII. A Sermon preached before the Society, *Friday Feb.* 21. 1717. By the Right Reverend *Philip* Lord Biſhop of *Hereford*.

XVIII. A Sermon preached before the Society, *Friday Feb.* 17. 1718. By the Right Reverend *Edward* Lord Biſhop of *Litchfield* and *Coventry*.

XIX. A Sermon preached before the Society, *Friday Feb.* 19. 1719. By the Right Reverend *Samuel* Lord Biſhop of *Carliſle*.

XX. A Sermon preached before the Society, *Friday Feb.* 17. 1720. By *Edward Waddington*, D D. Fellow of *Eton* College, and Chaplain in Ordinary to his Majeſty.

XXI. A Sermon preached before the Society, *Friday Feb.* 16. 1721. By the Right Reverend *Hugh* Lord Biſhop of *Briſtol*.

XXII. A Sermon preached before the Society, *Friday Feb.* 15. 1722. By *John Waugh*, D. D. Dean of *Glouceſter*, and Chaplain in Ordinary to his Majeſty.

XXIII. A Sermon preached before the Society, *Friday Feb.* 21. 1723. By the Right Reverend *Thomas* Lord Biſhop of *Ely*.